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PART I.

THE
MEMORABILIA
OF
SWEDENBORG:
OR
MEMORABLE RELATIONS
OF
THINGS SEEN AND HEARD
IN
HEAVEN AND HELL.

WITH AN INTRODUCTION
BY GEORGE BUSH.

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Beguested
Mrs. James Heniley Campbell
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OF HELL AND ITS MISERIES.

PREFATORY REMARKS.

The union of a rational conviction of truth, upon its own evidence, with a believing reception of it, on the authority of its Divine Author, is perhaps the grand feature of the theological system which Swedenborg was made an instrument of propounding to the world. While it regards the inspired Word as the great oracle of God's revelations to man, it still insists upon such an interpretation of that Word as shall accord with the fair and unimpeachable conclusions of reason—with the known laws, facts, and principles of nature—and with internal consciousness. That there must be, intrinsically, such a harmony between Revelation and Reason, no one can doubt who is disposed to pay due respect to either. But in order to establish or evince it, it is frequently necessary to depart from the strictness of the letter; for the language of *apparent truth* is oftentimes a mere external body, in which dwells the soul of *absolute truth*. Man is so much a creature of sense, that he requires, for the most part, to be addressed through this medium; nor is it usually till somewhat late in life that he can so far rise above all the fallacies flowing from this source as to grasp the essential truth of the things revealed, freed from all illusory semblances that might mislead the judgment. After all, however, it is to be laid down as a canon of unquestionable authority in interpreting the Scriptures, that *that is the true sense which accords with the truth*, be the truth learned however it may. The true sense of the first chapter of Genesis is the sense which tallies with the absolute truth relative to the creation there described. The true sense of what is said respecting the occurrence of a universal flood, is the sense which accords with the *fact* intended by the narrative, whatever that fact be. And so in a thousand other instances, both historical and doctrinal. "Man," says Swedenborg, "is incapable of comprehending any doctrinal purely spiritual and celestial, that is, Divine, because it infinitely transcends his comprehension, thus also his faith. All the thoughts of man are terminated in natural things, which pertain to his sensuals, and whatever is not said from these and according to these, is not comprehended by him, but perishes like boundless vision falling on the ocean or the universe: wherefore if doctrinals were expounded to man in any other way, they would in no wise be received, consequently no regard would be had for them, as may sufficiently appear from every thing in the Word, when things purely divine for the same reason are expounded naturally, yea, sensually, as that Jehovah hath ears, hath eyes, hath a face, hath affections like those of man, hath anger, and other such things."—A. C. 2553.

These remarks apply in all their force to what Swedenborg says of Heaven and Hell. As these are, in fact, *internal states* instead of *places*, their intrinsic nature can be under-

stood only by understanding the nature, intellectual and moral, of the being destined to be the subject of the one or the other. The state must necessarily be adapted to the nature, and by the facts of the nature must we interpret the *literal* enunciations respecting the state. If there is satisfactory reason for believing that man's condition in the other life, when released from the bondage of the body, is incompatible with the forms of enjoyment or suffering predicated of that state, we cannot hesitate of course to put a sense upon the language of Holy Writ which shall agree with the conclusions to which the understanding is brought. The veritable must govern the verbal—the real the apparent—the substantial the shadowy.

On the subject of Hell and its miseries Swedenborg's disclosures build themselves upon the interior laws of our being, continually carrying with them the implication, that all the change made by death is the simple laying aside of the gross vestment of flesh, while the true man, the man of the spirit, remains unchanged as to all his essential properties of thought, will, memory, and affection. His ruling love determines his character, and his character his destiny. His love is his life, and he can be, in the other world, nothing but what his life here has fitted him to become. This life or love constitutes the most interior portion of his being, and is therefore often concealed from himself and others in the present world, but in the world to come it is completely developed, for all are there pre-eminently in freedom, and every one acts out his ruling love without restraint, and, in the expressive language of our author, "becomes the form of his love." As a natural consequence, spirits of a different character will have no wish to be together, and acting in freedom under the influence of mutually repugnant spheres, will be sure to separate; for Swedenborg merely utters the voice of an obvious philosophy when he affirms it to be the constant law of the spiritual world, that like seeks its like, the good always being drawn to the society of the good, and the evil to that of the evil. Of such societies, indefinitely and inconceivably numerous, are heaven and hell respectively composed, each united in itself by the bonds of an elective affinity, and the aggregate of each directly the opposite in love, life, temper, and universal genius to that of the other. In the one, love to the Lord and love to the neighbor reign supreme; the love of self, and the love of the world, in the other. This love is the fountain of all the miseries of hell. They are the necessary result of its working. By the eternal constitution of things an evil love must elaborate a destiny of woe; nor do we find any adequate reason, from this source, for believing that the moral state of the soul, when once fixed in the confirmation of evil and its kindred false, is ever changed after death. We see no philosophy, founded either in the nature of God or of man, on which such an anticipation can be based; consequently we cannot accede to any construction of the language of the Word which supposes the occurrence of such a change in any period of a man's moral history.

At the same time, it is not to be disguised, that Swedenborg's teachings on the subject of Hell and its miseries present it in a light widely different from that in which it is viewed by the great mass of the Christian world. The following are among the principal points of diversity, and we beg it may not be forgotten, that as Swedenborg affirms his representations on this head to be built upon certain grand psychological *principles* of human nature, for the truth of which he appeals to every man's intuitive or inductive knowledge, the verdict is in fact to be pronounced, in the first instance, upon these *principles*, and not upon the mere statements which grow by sequence out of them. The world does not refuse to judge of other systems by their *fundamental principles*. Why should that which bears Swedenborg's name be an exception?

1. He makes the torments of Hell to be the fixed and inevitable result of the moral laws by which the universe of creatures is governed, and consequently precludes all idea of anything arbitrary in the allotment of the wicked, or of any positive direct infliction of wrath on the part of the Creator. Evil is its own punishment, and all those expressions which seem to indicate that the Lord, by his own act, under the prompting of

vengeance or anger, heaps sufferings on the wicked, is merely the language of *apparent* and not of *real* truth. "In many passages in the Word anger and wrath, yea, fury against men, are attributed to Jehovah, when yet there appertains to Jehovah pure love and pure mercy towards man, and not the least of anger; this is said in the Word from the appearance, for when men are against the Divine, and hence preclude the influx of love and mercy to themselves, they cast themselves into the evil of punishment and into hell; this appears as unmercifulness and revenge from the Divine, on account of the evil which they have done, when yet nothing of the sort is in the Divine, but it is in the evil itself."—A. C. 8483. This idea is still more forcibly amplified in the following passage, where he is speaking of the Lord's "breaking in pieces his enemies." "They are called enemies, foes, and haters, not that the Lord is an enemy to them, or bears hatred towards them, but because they are haters and enemies in opposition to the Divine; but when they themselves devastate themselves and cast themselves into damnation and into hell, it appears as if it comes from the Divine: this appearance or fallacy is like what befalls him who sees the sun every day revolving round our earth, and hence believes that it is the motion of the sun, when yet it is the motion of the earth; and like what befalls him who sins against the laws, and on that account is judged by a king or judge, and is punished, in that he believes the punishment to come from the king or judge, when yet it comes from himself, who acts contrary to the laws; or like what befalls him who casts himself into water, or into fire, or who runs against a pointed sword, or against a troop of enemies, in that he believes that his destruction comes from these sources, when yet it comes from himself: such is the case with those who are in evil."—A. C. 8282. The truth, therefore, finds no fellowship with the idea, that the torments of hell are the direct inflictions of divine wrath. Although they are, like every thing else, primarily referable to Jehovah, yet he interposes no more directly to the accomplishment of his ends in that world than in the present. There, as well as here, he works by subordinate means and ministries, and no more punishes the evil than rewards the good, independent of the operation of established moral and psychical laws of order. Consequently the ground appears evident of Swedenborg's assertion, that God casts no one into Hell. The language which implies this is merely economical.* As man is

* The principle involved in this mode of interpreting the Word, together with the circumstances which go to modify the effect of the opposite scheme, are still more clearly unfolded in the following paragraphs from the Doctrine of the N. J. respecting the Sacred Scriptures.

"In many passages of the Word we find anger, wrath, and vengeance attributed to God, and it is said that he punishes, casts into hell, tempts, with many other expressions of a like nature: now where all this is believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend him, no man incurs condemnation by such a simple belief. But where a man confirms himself in such notions, so as to be persuaded that anger, wrath, vengeance, belong to God, and that he punishes mankind, and casts them into hell, under the influence of such anger, wrath, and vengeance; in this case his belief is condemnatory, because he has destroyed genuine truth, which teaches that God is love itself, mercy itself, and goodness itself, and being these, that he cannot be angry, wrathful, or revengeful. Where such evil passions then are attributed in the Word to God, it is owing to appearance only. It is the same in many other instances.

"That several expressions in the literal sense of the Word are but appearances of truth, in which genuine truths lie concealed, and that no hurt is incurred by thinking, or even speaking, in simplicity, according to such appearances, but that it is hurtful to confirm them so as to destroy the divine truth concealed within, may also be illustrated by an example from nature; which shall here be introduced, because natural considerations instruct and convince the mind more clearly than spiritual. It appears to the bodily eye as if the sun performed a daily and an annual revolution about the earth; hence it is common to say, that the sun rises and sets, that it causes morning, noon, evening, and night, and also the seasons of the year, as spring, summer, autumn, and winter, and consequently days and years; when nevertheless the sun continues immovable, being an ocean of fire, whilst it is the earth which moves, revolving daily round her own axis, and annually round the sun. A person now, who in simplicity and igno-

the cause of his own evil, and as evil is hell so far as it exists, he as voluntarily plunges himself into hell as he does into evil. "The Lord is so far from bringing men into hell, that he delivers man from hell, as far as man does not will and love to be in his own evil. All man's will and love remains with him after death; he who wills and loves evil in the world, the same wills and loves evil in the other life, and then he no longer suffers himself to be withdrawn from it. Hence it is that the man who is in evil is tied to hell, and likewise is actually there as to his spirit, and after death desires nothing more than to be where his own evil is: wherefore man after death casts himself into hell, and not the Lord."—*H. & H.* 547. It will be seen, however, from what follows, in the extracts given, that the terrors of that doom are not at all abated on the ground of their being of the spirit's own procurement.

2. In regard to the *nature of the punishment of Hell*, Swedenborg exhibits a doctrine widely diverse from that which has obtained currency in the Christian world. The character of this difference might be, in good measure, inferred from what is said above, but more especially from the fact that Heaven and Hell are properly *states* instead of *places*, and to be viewed in direct contrast with each other. It is the constant teaching of Swedenborg that these two states are distinguished by their respective ruling loves. The ruling loves of Heaven are love to the Lord and love to the neighbor; the ruling loves of Hell are the love of self and of the world.* Thus, the devils are in a state of

rance supposes that the sun revolves about the earth, does not destroy this natural truth respecting the earth's daily rotation round her own axis, and her annual revolution in the ecliptic; but whoso confirms the sun's apparent motions by the reasonings of the natural man, particularly if he supports such an opinion by the authority of the Word, which speaks of the sun's rising and setting, invalidates the truth, and destroys it. That the sun moves, is then an apparent truth, but that it does not move, is a genuine truth: nevertheless, every one may speak according to the apparent truth, and indeed, does so speak; but to think, in conformity to such a mode of expression, that the fact is really so, and to confirm such a thought, dulls and darkens the rational understanding. It is similar with the stars of the firmament; it is an apparent truth that they also are borne round daily with the sun, wherefore it is also said of the stars that they rise and set; but it is a genuine truth that the stars are fixed, and that their firmament is immovable: nevertheless, one may speak according to the appearance.

"That it is hurtful to confirm the appearances of truth that occur in the Word, so as to destroy the genuine truth which lies within, may be evident from this consideration. All and every part of the literal sense of the Word has communication with, and opens heaven, according to what was said above, n. 62-69. When therefore man applies that sense to the confirmation of worldly loves, which are contrary to heavenly loves, then the internal of the Word is rendered false [that is, a false meaning is introduced into the words]; wherefore when the external, which is the literal sense, whose internal is false, has communication with heaven, then heaven is closed, for the angels who are in the internal sense of the Word reject it. Hence it appears, that a false internal, or falsified truth, prevents communication with heaven, and closes it up. This is the reason why it is hurtful to confirm any false heretical opinions. The Word is like a garden which may be called a heavenly paradise, containing delicacies and delights of every kind, delicacies of fruits and delights of flowers, in the midst of which are trees of life, and beside them fountains of living water; and forest trees round about the garden. Whosoever, being instructed by doctrine is principled in divine truths, is in the midst of the garden, amongst the trees of life, and in the actual enjoyment of its delicacies and delights: where a man is not principled in truths by virtue of doctrine, but only from the literal sense, he abides in the boundaries of the garden, and sees nothing but the forest scenery: but where a man is in the doctrine of a false religion, and has confirmed its falsities in his mind, he is not even in the forest, but in a sandy plain without, where there is not even grass. That these are also the respective states of such persons after death, will be confirmed in its proper place."—*S. S.* 94-96.

* Let it not be thought strange that the "love of the world" is spoken of as prevailing in the other life. So far as it is a love that has gained the ascendancy in man's nature, it must live there by the very law of his being. No reason can be assigned for believing that death transmutes the interior man. It deprives him of his material body, but it leaves his spirit—his inmost self—as it was. Whatever may be said about the possession of the peculiar objects of this love in the other world, the love itself, we conceive, must exist there as truly as here.

life altogether opposite to that of the angels, for they are ruled by loves of an opposite kind. The devils love what angels hate, and hate what angels love; they call that good which the angels call evil, and that evil which the angels call good. Self is in the first place with all who are in hell, but in the last place with all who are in heaven. Heavenly love consists in loving to do good for the sake of good, and in being affected with delight of heart in the performance of good uses for the church, for one's country, for human society, or for a fellow-citizen. One who is led by such a love is led by the Lord, because this love is the love in which the Lord is and which is from him. But self-love, or the love which reigns in Hell, and is the opposite of that in heaven, consists in a man's loving himself supremely, and willing well to himself alone, and not to others except for the sake of himself. Such a man has no genuine love of the church, his country, society, or a fellow-citizen. He is not willing to serve them, but loves to have them serve him. And if he performs any uses, or confers any benefits upon others, it is for the sake of his own reputation, honor, or emolument that he does it;—thus for the sake of himself, and not from any regard to the good of his neighbor.

Such is Hell as to its quality or essence—the complete opposite of Heaven. “The evils proper to those,” says Swedenborg, “who are in the love of self are in general contempt of others, envy, enmity against all who do not favor them, hostility thence derived, various kinds of hatred, of revenge, of cunning, of deceit, together with unmercifulness and cruelty. And in regard to religious things they not only cherish a contempt of the Divine, and of divine things which are truths and goods of the church, but also feel anger against them, which is likewise turned into hatred when man becomes a spirit, when he not only cannot endure to hear those things mentioned, but also burns with hatred against all who acknowledge and worship a Divine.”—*H. & H.* 562.

If such is the spirit of Hell, we can easily conceive the truth of what Swedenborg says respecting its *form*. As every essence must have a form, and that a form corresponding with its essence, all in the other world are perfect forms of their own good or evil. The angels, being all forms of love and charity, their affections are inscribed upon their features and persons, imparting to them a degree of beauty which nothing earthly can possibly equal. The devils, on the other hand, are forms of their own evil, and consequently hideous and revolting beyond measure. “All spirits in the hells, when inspected in any light of heaven, appear in the form of their own evil, for every one is an effigy of his own evil, inasmuch as with every one the interiors and exteriors act in unity, and the interiors present themselves visible in the exteriors, which are the face, the body, the speech, and the gestures; thus their quality is recognized as soon as they are seen: in general they are forms of contempt of others, of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge; outrage and cruelty from their interiors are transparent through those forms; but when others commend, venerate, and worship them, their faces are contracted, and have an appearance of gladness grounded in delight: it is impossible to describe in a few words all those forms, such as they appear, for one is not like to another; only between those who are in similar evil, and thence in a similar infernal society, there is a general similitude, by virtue of which, as from a plane of derivation, the faces of each appear there to have a kind of likeness: in general their faces are direful, and void of life like carcasses, in some instances they are black, in some fiery like little torches, in some disfigured with pimples, warts and ulcers; in several instances no face appears, but in its stead something hairy or bony, and in some cases teeth only are extant; their bodies also are monstrous; and their speech is as the speech of anger, or of hatred, or of revenge, for every one speaks from his own false principle, and the tone of his voice is from his own evil; in a word, they are all images of their own hell. It is however to be noted, that such is the appearance of the infernal spirits in the light of heaven, whereas amongst themselves they appear as men, which is of the Lord's mercy.

lest they should seem as filthy one amongst another as they appear before the angels; but that appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above, for in the light of heaven every thing appears as it is in itself: hence likewise it is, that they shun the light of heaven, and cast themselves down into their own lumen, which lumen is like a lumen from lighted coals, and in some cases as from burning sulphur; but this lumen also is turned into mere thick darkness, when anything of light from heaven flows in thither; hence it is that the hells are said to be in thick darkness, and in darkness; and that thick darkness and darkness signify falses derived from evil, such as prevail in hell."

The state of the wicked in Hell being thus an inversion of order and a perversion of life, happiness must be unknown in its doleful regions. As they are in evil, or a state of life opposed to God and to the laws of his kingdom, they must be in essential misery and torment, notwithstanding it be granted that they feel a certain infernal delight in yielding themselves to the impulses of their love. "Evil is so conjoined with its own punishment that they cannot be separated; and the infernal crew desire and love nothing more than to do evil, especially to inflict punishment and torment; wherefore he who rushes into evil rushes also into the punishment of evil." The peculiar forms of this misery will be found detailed in the extracts given below, but we advert in passing to several of the leading particulars.

3. Hell is not, as the prevalent opinion holds, *a state of uninterrupted and unmitigated suffering*. As Heaven is perhaps usually regarded as an endless extacy of joy, so Hell is looked upon as an eternal paroxysm of anguish—both which are conditions inconsistent with the collected exercise of thought, and the free display of character. The pains of perdition are often set forth under representations drawn from the most excruciating tortures which the body can endure on earth. They are resembled to the effects of material fire acting without cessation on the sensibilities of the corporeal structure. Indeed, as the current views of infernal misery are for the most part closely connected with the belief of the resurrection of the body laid aside at death, so the sufferings conceived of are virtually physical sufferings wrought up to the highest possible degree of intensity. But if the torments of the pit are of this description, how can the soul go forth in the excoitation and commission of that transcendant wickedness which is at the same time predicated of the spirits of Hell? Can a man *think* whose body is consuming by a slow fire, or whose joints are breaking on the wheel? Is not his whole being concentrated in one intense burning sensation of overwhelming pain? Is this a state compatible with the machinations of evil? Can schemes of iniquity be devised or executed in this condition? Could the devils in Hell carry on their concerted plans of temptation, of which men are the objects, if they were at the same time racked and tortured by such ineffable pangs, and drinking to the dregs the cup of divine wrath perpetually held to their lips? The slightest reflection will evince a conflict between the states of *passive suffering*, and *active iniquity*, usually predicated of the fearful lot of the lost. The one must inevitably swallow up the other. But surely we must conceive of Hell as a state in which the soul is in a sufficient degree of freedom to act out its dominant impulses. It is then in its peculiar and controlling loves, and these loves will seek expression, and in order to this it must possess a liberty of action which it is impossible to imagine if it has never the least intermission from the most agonizing torture.

The truth must be admitted, that the ideas of most Christians on this subject are singularly gross and sensuous, from being governed so much by the simple import of the letter of the Word. Because mention is frequently made of fire in connexion with infernal woes, the belief has taken root that something of this nature is the veritable source of the unknown anguish that torments the damned. But let the nature of man and the nature of God be duly pondered, and we shall see the intrinsic truth of what Sweden-

borg affirms on this head. The fire of Hell is, in fact, when traced to its primal origin, the very same principle with that which constitutes the essential bliss of Heaven. It is the outflowing of the divine Love of the Lord, but modified and perverted by the internal quality of the recipient subjects. As this is a point of the greatest moment in its relations to the present subject, the reader will bear with us in the attempt to unfold it somewhat fully by the light which Swedenborg affords us. His solution of the problem carries us indeed into the very interior of being, Divine and human, but it will be seen to be no easy matter to resist the evidence of its truth. "Fire, in the supreme sense, signifies the divine love of the Lord. The reason of this signification of fire is, because the Lord, from his divine love, appears in the angelic heaven as a sun, from which sun heat and light proceed; and in the heavens the heat from the Lord as a sun is the divine truth; hence it is that fire in the Word signifies the good of love, and light, the truth from good. It is from the correspondence of fire and love, that, in common discourse, when speaking of the affections of love, we use the expressions, to grow warm, to be inflamed, to burn, to grow hot, to be on fire, and others of a like nature. Moreover, man grows warm from his love, of whatever kind it is, according to the degree of it."

"So far concerning the signification of fire in the Word when it is attributed to the Lord, and when it is predicated of heaven and the church. On the other hand, when fire in the Word is predicated of the evil and of the hells, it then signifies the love of self and of the world, and thence every evil affection and cupidity which torments the wicked after death in hell. The reason of this opposite signification of fire is, because the divine love, when it descends out of heaven, and falls into the societies where the evil are, is turned into a contrary love, and thence into various burning concupiscenties and cupidities, and thus into evils of every kind; and inasmuch as evils carry with them their own punishments, hence arise their torments.* From this conversion of the divine love into infernal love with the evil, the hells, where the love of self and the world, and thence hatreds and revenge, have rule, appear as in a flaming fire, both within and round about, although no fire is perceived by the diabolic crew who are in them. From these loves also the diabolic crew themselves, who are in such hells, appear with their faces inflamed and reddening, as from fire.

"This influx with the good, of which we are now speaking, appears in the heavens as a fire vivifying, recreating, and conjoining; whereas with the evil below, it appears as a fire consuming and vastating. Such being the effect of the divine love flowing down out of heaven, therefore, in the Word, anger and wrath are frequently attributed to Jehovah. Mention is also made of the fire of his anger, and he is said to be a consuming fire, with other expressions of a like nature, which are not used because there is anything of such a nature in the fire proceeding from the Lord, for this in its origin is divine

"Infernal fire or love exists from the same origin as heavenly fire or love, namely, from the sun of heaven or the Lord; but it is made infernal by those who receive it. For all influx from the spiritual world varies according to reception, or according to the forms into which it flows, not otherwise than the heat and light from the sun of the world; the heat from that sun, flowing-in into shrubberies and beds of flowers, produces vegetation, and likewise draws forth grateful and sweet odors, but the same heat flowing-in into excrementitious and cadaverous substances, produces putrefaction, and draws forth noisome and disgusting stenches; in like manner the light from the same sun in one subject produces beautiful and pleasing colors, in another such as are ugly and unpleasant. The case is similar in regard to heat and light from the sun of heaven, which is love: when the heat or love thence flows into goods, as with good men and spirits, and with angels, it fructifies their goods, but when it flows in with the wicked, it is attended with a contrary effect, for their evils either suffocate it or pervert it. In like manner the light of heaven, when it flows-in into the truths of good, gives intelligence and wisdom, but when it flows-in into the falses of evil, it is there turned into insanities and phantasies of various kinds. Thus in all cases it manifests itself according to reception."—H. & H. 569.

love, but because it becomes such with the evil, who by reason of its influx become angry and wrathful. That this is the case, is manifest from the fire which appeared on mount Sinai, when the Lord descended upon it, and promulgated the law; which fire, although in its origin it was divine love, still appeared to the people of Israel as a consuming fire, before which they trembled exceedingly. The reason was, because the appearance of the Lord to every one is according to his quality."—*Apoc. Expl.* 504.

Such then is the fire of Hell—in its origin nothing else than the influx of the divine love of Jehovah perverted in its reception according to the interior quality of the recipient subject; just as the same influence of the natural sun develops the fragrance of the beautiful flower, and the stench of the noisome carcase. The difference is made solely by the difference of interior attributes of the respective substances.

4. If Swedenborg has rightly exhibited the nature of infernal woe, *remorse of conscience* forms no part of it. The reason is, that conscience with the wicked in hell has become extinct. Every one knows that the tendency of sin and crime is to blunt and deaden the moral sense. A pirate feels less and less compunction with every murder he commits, till at last he becomes callous to remorseful stings. As every successive act of violence thus done to the conscience tends, in the present life, to the destruction of the principle itself, we see not but that it must finally become extinct in the other. This is not disproved by the fact that conscience, as is said, sometimes awakens in this world after being long dormant, and causes ineffable agony. This is because the terrific future is not yet fully realized; for when the emotion is analyzed, what is termed remorse has as much relation to the future as to the past. It is "a certain fearful looking for of judgment," as well as a painful and corroding retrospect of deeds of evil done. It is scarcely possible to conceive of remorse separate from the fear of punishment, without regarding it as implying a real sorrow for sin, which cannot of course exist but in connexion with the workings of a true love to God and goodness. But no principle of this nature can pertain to the wicked in hell. Evil is their element, their life, and how can they feel remorse for wrong when they do not, in their consciousness, recognize wrong? The very groundwork of remorse is wanting within them, because they have utterly extinguished conscience. They *know*, of course, that they are not what they are not; they *know* that they are devils and not angels; but they cannot feel any regret on this account, inasmuch as they are in their ruling love, and are borne onwards by its power, so that they can no more desire a state of soul opposite to that in which they are, than a body can reverse its motion on the bosom of the flowing stream, and float upwards against the current. As to certain expressions in the Scriptures usually interpreted to denote the torment of an anguished conscience in the other life, such as "the worm that dieth not," "the fire that is not quenched," &c., they undoubtedly imply misery, but not this precise form of misery, for the sense of the inspired letter, or even of figures, cannot stand against the absolute truth of things.* We conceive that man's nature is psycho-

* "Love, says Swedenborg, is spiritual fire. Hence the Lord is called a *consuming fire*, on account of the intensity of his divine love; and it is said that 'a fire goeth before him and burneth up his enemies round about him.' By those who are the enemies of God, or whose lives are in opposition to him, his divine love is not felt as love, but as something wrathful, consuming, destructive, and tormenting. To them it is as a consuming fire, because their state is such as to completely change its quality. All love in its origin is pure and good; but it is changed in its descent, or in recipient subjects. Hence there are in general two very different and indeed opposite kinds of love existing in men. There is love to the Lord and the neighbor, which is good; and there is the opposite love of self and the world, which is evil. One of the other of these loves constitutes the fire of every man's life. All the angels live in the former, and all the devils in the latter kind of love. In the reception and exercise of the former of these loves, there is heavenly happiness; but in the indulgence of the latter there is infernal torment. 'For wickedness burneth as a fire.' Thus there is heavenly fire and hell fire; and the science of correspondences unfolds for us the precise meaning of both these expressions. The love of self, therefore, together with the enmity, hatred, and all the un-

logically such that a course of sin gradually destroys the conscience, and consequently that the sinner must finally reach the point where he becomes inaccessible to the acts of remorse. It is probably seldom that this point is reached in the present life, but in Hell we see not but it must be, and when it is, remorse must be unknown, except so far as it is identical with fear.

5. The genius of Hell is *malignant selfishness*. This prompts to the infliction of pains and miseries upon others. Consequently one great element of infernal love is the suffering which one wicked spirit occasions to another. This is the spontaneous acting out of their dominant love. It inspires a horrid delight in causing grief, anxiety, and anguish, to those who may in any manner stand in the way of the gratification of their diabolical lusts and passions. Let it not be thought, therefore, that Hell is exempt from woe because its inmates are in their love, strangers to remorse, and not made the victims of the direct and positive inflictions of Divine anger. There are sufficient sources of misery even when these are left out of view.

6. As to the precise nature and quality of the torments of the lost, abundant details are given in what follows and elsewhere in Swedenborg's writings, but we may remark in general that they are attributed by him very much to the *power of phantasy*, in creating sources of suffering both to one's self and to others. In the other life mental conceptions become objective. They are projected outwardly, and assume to the beholder the character of substantive realities. A spirit, for instance, under a malign instigation, originates within himself the phantasy of a serpent biting another spirit. The serpent becomes to him a real serpent, and his bite real, and the pain as sensibly felt as would be that from the bite of a *bona fide* serpent in the natural world. This is the law of mental operation in the world of purely spiritual being, and this must be constantly borne in mind in the perusal of the ensuing pages, or the views exhibited will assume an air of grossness and grotesqueness from which the mind will instinctively revolt. Nor must it be forgotten that affections and thoughts in the other world embody themselves in sensible corresponding forms. Hence as the angels behold around them gardens, groves, flocks, and paradisaical scenery, containing an endless variety of the most beautiful objects, corresponding to their beautiful thoughts and pure affections, so on the other hand the devils find themselves surrounded by deserts, bogs, and miry places, replenished by hideous forms of hateful creatures, as serpents and venomous reptiles, owls, bats, and ferocious beasts. Their familiar scenery is that of thorns and thistles, barren sands and stagnant lakes, while foul and fetid stenches constitute the element most grateful to their sense of smell, the odors that would suffocate an angel being to them an aroma of exquisite delight. Instead of abiding, like the spirits of heaven, in splendid mansions and palaces, they dwell in dens, and caverns, and clefts of the rocks—all the corresponding images and emanations of their interior state, the true representations of their character, the visible and substantial forms of their false persuasions and filthy loves. This must be understood as a key to the descriptions given in what follows of the scenery peculiar to the infernal abodes. The objects of which the inmates of hell have a sensible perception are spiritual, and not material, for nothing material belongs to the spirit-world. Yet it is affirmatively laid down by Swedenborg, that the related laws of man's moral and intellectual nature must elaborate precisely such a condition of things in the other life, and all philosophy is summoned to the task of disclosing the possibility of any other, ex-

holy feelings and cruel and malignant passions which flow from it, is what the *Gehenna of fire* corresponds to, and what is, therefore, signified by it in a spiritual and true sense. This is the ruling love of all the infernals—the very fire of their life. This is that burning lake into which it is said the wicked shall be cast, for all in the other world come fully into their own life, or ruling love, whatever it be. This is that *flame* in which the rich man in the parable is represented as being tormented when he lifted up his eyes in hell. This is that fire which shall never be quenched."—MS. *Lecture on Hell*, by Rev. B. F. Barrett.

cept upon principles which would make an absolute chaos of the constitution of our being.

"But let no one imagine," says the Rev. Mr. Barrett,* "that those who go to hell are wholly abandoned by the Lord, or that He has no further care for them. This is not taught by Swedenborg. On the contrary, His infinite love is such that it clasps in its embrace even the devils themselves;† for He governs the hells as well as the heavens, though not in the same manner. He governs them, not by an internal principle, or by the love of what is good and true, but by external restraints, such as the fear of punishment; for the more the infernals rush into evil, i. e. the more they indulge their evil propensities, the more torment they suffer, and this torment serves as a punishment, and the fear of it serves in some measure to moderate their insanities and restrain their violence. They are also compelled to perform certain uses of a vile kind, whereby their condition is made more comfortable.

"We have an illustration of the kind of government which exists in the hells, in the administration of civil affairs, or in the operation of civil codes, in this world. Men who have no love or respect for the laws of their country, and who do not therefore obey them from any free internal principle, are nevertheless kept in some degree of order through fear of punishment—through fear of losing their property or their personal liberty; and after they have been imprisoned on account of their transgression, they are kept in order and compelled to work through fear of the lash, or of some other corporeal punishment. And by such government their life there is rendered more tolerable than it otherwise would be. Hence Swedenborg, when speaking of the caverns which the devils inhabit, says, 'Of such caverns, which are nothing but eternal work-houses, the universal hell consists.'

"Such, according to the testimony of our illuminated author, is a faint sketch of the character and condition of those in the other world who become devils;—a brief outline of what he heard and saw and was commissioned to record concerning the infernal kingdom. Such the character and condition of men who were created to be images and likenesses of God, but who, through wilful disobedience to the divine law, and a voluntary abuse of their human faculties, have lost all traces of their Great Original—perverted all things of order, and become *inverted* images of Him who is Love itself and Wisdom itself. And is there in the wide universe, or can the human imagination conceive a more melancholy and appalling picture? There they are—beings who might have been happy angels, bereft of every angelic grace—completely *de-humanized*—all love of the Lord and the neighbor quenched in their hearts—all light of truth extinguished in their understandings—all generous feelings and noble aspirations gone—conscience dead—manhood lost—the beauty of true human life blasted and spoiled! There they are—with no love for what is good and true—delighting in hatred, cruelty, revenge, and unmercifulness—with no desires for a holier life—their tones, words, gestures, and even their faces, imaging forth, with mathematical exactness, the false and perverted life within them! There they are—monsters in feeling, monsters in form, monsters in act! Their false thoughts and evil affections go forth and imprint themselves in daguerreotype likeness on earth and sky—on all above, around, and beneath them—on the regions they inhabit, the houses they live in, the garments they wear, the creatures they see—

* I quote from the manuscript Lecture of Mr. B. on this subject, before mentioned, with the perusal and use of which I have been kindly favored.

† This is evident from the fact that the incurably wicked are consigned to Hell and not to Heaven; for considering the character and quality which they have acquired to themselves, Heaven would be a sphere of still more exquisite torment to them than Hell, a truth evinced by what Swedenborg frequently says of the result of experiments actually made by evil spirits to enter the precincts of celestial bliss. They were at once thrown into tortures from which relapse to Hell was their only relief.

all the dismal sights they look upon are but the reflected images of the falses and evils which they have made (to be) of their life.

" And inasmuch as every one carries his own life with him into the other world, therefore all who sink to hell carry their own hell with them; for they carry the loves that make the essence of hell, and from which the external condition and conduct of all there, as described by Swedenborg, result as an effect from its cause. Every deliberate wrong we do, every time we violate the divine commandments, or act contrary to any truth we know, we do something to strengthen and confirm within us the loves of hell. Thus here on earth men forge with their own hands, link by link, and day by day, the chain that is to bind them to the realms of darkness for ever. And here also they may, if they will, escape from that appalling condition which awaits the wicked in the other world, and which commences in this. They may here deny self, take up the cross, and follow the Lord. They may here learn and do the truth. There is no other way of escape. Therefore thus saith the Lord, ' Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel ? '

OF HELL.

1. As in respect to heaven, so also in respect to hell, man has only a most common or general idea, which is so obscure, that it is almost none; for as they who were never beyond their own sylvan cottages, may form an idea of the earth, but yet, not knowing the empires, kingdoms, forms of government, particular societies, and the lives of the societies, must have a most common or general idea concerning the earth, which is such as to be almost no idea, so is it in respect to heaven and hell, when nevertheless there are innumerable things contained in each, and infinitely more than upon any globe of earth: this may appear in some sort from this consideration, that as no two individuals have a similar heaven, so neither have any two a similar hell; and that all souls whatever, which since the first creation have lived in the world, are there admitted and collected together.

2. As love towards the Lord and our neighbor, together with the joy and happiness thence, constitute heaven; so hatred against the Lord and against our neighbor, together with the punishment and torment thence, constitute hell. There are innumerable genera of hatreds, and still more innumerable species, and hence the hells are innumerable.

3. As heaven, from the Lord, by means of mutual love, constitutes as it were one man, and one soul, and thus regards one end, which is the preservation and salvation of all to eternity; so, on the other hand, hell from proprium, by self-love and the love of the world, that is by hatred, constitutes one devil and one mind [animus], and thus regards one end, which is the destruction and damnation of all to eternity. That such is the endeavor of each, has been perceived a thousand and a thousand times; wherefore unless the Lord, every moment, and every smallest part of a moment, preserved all, they would perish.

4. But the hells have such a form and such an order induced by the Lord, that they are all kept tied and bound by their lusts and phantasies, wherein their very life consists; which life, as originating in death, is changed into dreadful torments, such as cannot be described: for the highest satisfaction of their life consists in being able to punish, torture, and torment each other, which they do

by arts most unknown in the world, whereby they excite exquisite sensations, just as if they were in the body, and also direful and horrid phantasies, together with terrors and horrors, and many more things of a similar kind. The diabolical crew perceive so much pleasure herein, that if it were possible for them to increase and strain pangs and torments to infinity, they would not even then be satisfied, but would still burn with desire to go beyond infinite: the Lord however frustrates their efforts, and mitigates the torments they inflict.

5. Such is the equilibrium of all and everthing in another life, that evil punishes itself, so that in evil is the punishment of evil: the case is similar in respect to the false, which returns upon him who is principled therein; hence every one brings punishment and torment on himself, on which occasion he casts himself into the midst of the diabolical crew, who inflict this. The Lord never casts away any one into hell; but is desirous to bring all out of hell; much less does He bring into torment; but whereas the evil spirit rushes into it himself, the Lord turns all punishment and torment to good, and to some use: it would be impossible there should be any such thing as punishment, unless use were the end with the Lord, for the Lord's kingdom is a kingdom of ends and uses; but the uses which the infernal spirits are able to promote, are most vile, and when they are in those uses, they are not in so great torment, but on the cessation of use, they are cast again into hell.

6. There are with every man at least two evil spirits, and two angels; by means of the evil spirits man has communication with hell, and by means of the angels with heaven: without such communication with both, it would be impossible for man to live a moment. Thus every man is in some society of infernals, which he is entirely ignorant of; but their torments are not communicated to him, because he is in preparation for eternal life. That society in which a man has been, is sometimes shown him in another life, for he returns into it, and thereby into the life which he had in the world, and thence either tends towards hell, or is raised up into heaven. Thus the man who has not lived in the good of charity, and does not suffer himself to be led by the Lord, is one of the infernals, and after death becomes also a devil.

7. Besides the hells, there are also vastations, concerning which much is spoken in the Word. For man, by reason of actual sins, brings with him into another life innumerable evils and falses, which he accumulates and joins together: this is the case even with those who have lived uprightly: before these can be elevated into heaven, their evils and falses are to be dissipated, and this dissipation is called vastation. There are several kinds of vastations, and the times of vastation are longer and shorter; some in a very short time are taken up into heaven, and some immediately after death.

8. In order that I might see the torment of those who are in hell, and also the vastation of those who are in the inferior earth, I was sometimes let down thither: (to be let down into hell, is not to be translated from place to place, but it is an immission into some infernal society, while man remains in the same place), but it is permitted me to relate here only the following experience: I perceived plainly, that, as it were, a kind of column encompassed me; that column was sensibly increased, and it was insinuated to me that this was the wall of brass spoken of in the Word, formed of angelic spirits, in order that I might be let down safely amongst the unhappy; when I was there I heard mis-

erable lamentations, and indeed this cry, Oh God, Oh God, be merciful to us, be merciful to us; and this for a long continuance. It was granted me to discourse with those miserable persons for some time; they complained chiefly of evil spirits, as burning with a continual desire only to torment them; and they were in a state of despair, saying that they believed their torments would be eternal; but it was granted me to comfort them.

OF THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES
IN HATRED, REVENGE, AND CRUELTY.

9. Such as indulge mortal hatred, and in consequence thereof breathe revenge, and are not satisfied but with blood, are confined in a very deep hell like a charnel-house, filled with a most horrid stench like what arises from dead bodies; yet what is surprising, they are so delighted with that stench, that they prefer it to the sweetest odors; this is a consequence of their direful natures, and of the phantasies thence derived; from this hell such a stench actually exhales, so that when it is opened, which is seldom the case, and then only in a small degree, no spirits can abide near it by reason of the stench: some genii, or rather furies, being let out thence, in order that I might know their natures and qualities, infested the sphere with such a poisonous and pestilent exhalation, that the spirits who were about me could not abide there; and at the same time it so affected my stomach as to cause a vomiting. They manifested themselves by means of an infant, who had a countenance not unhandsome, with a dagger which he kept concealed; him they sent to me, carrying in his hand a vessel, whence it was given me to know, that their purpose was to commit murder, either by dagger or poison, under an appearance of innocence; but they themselves had their bodies bare and of the blackest hue: they were presently however sent back into their charnel-house-hell, where it was given me to observe how they were conveyed downwards: they proceeded towards the left in the plane of the left temple, and indeed to a great distance, without any descent; and when they began to descend, they first entered into a fire which appeared, then into a fiery smoke as of a furnace, presently beneath that furnace they proceeded towards the front to a place where were several very dark caverns tending downwards; in the way they were continually meditating and contriving mischiefs, especially against the innocent without cause; during their descent through the fire they uttered much lamentation. In order that they may be distinguished, and that it may be known whence they come, and what is their quality, when they are let out, they have a kind of ring, to which are fixed sharp points as of brass which they press with their hands, and twist about; and this is a mark that such is their quality, and a token that they are bound.

10. They who are so delighted with hatred, and with revenge originating therein, as not to be content only with destroying the body, but desire to destroy also the soul, which yet the Lord has redeemed, are let down through a most dark narrow passage towards the lowest parts of the earth, to a depth proportionable to the degree of their hatred and revenge, and then they are struck with a grievous terror and horror, and at the same time are kept in the lust of revenge, being let down deeper according to the increase of that lust; afterwards they are sent to

a place beneath Gehenna, where there appear terrible serpents, of a monstrous size, with large bellies, and this appearance is as strong and lively, as if it were real; they are tormented by the bites of these serpents, which in like manner they have an acute sensation of: such things are exquisitely felt by spirits, being suited to their life, as corporeal things are suited to those who are in the body: in the meantime they live in direful phantasies, and continue so for ages, until they no longer know that they were men: otherwise their life, which they have contracted by hatreds and revenges, cannot be extinguished.

11. Whereas there are innumerable genera of hatred and revenge, and still more innumerable species, and one genus has not a similar hell to that of another, and thus it is impossible to give an account of each in regular order, suffice it to relate what I have been an eye-witness to. All that I saw appeared to me in clear day-light, yea, in light clearer than day-light, but before my internal sight, because, by the divine mercy of the Lord, it is granted me to be in the company of spirits. A certain spirit came to me, who appeared like a person of high rank; at his first approach he intimated, by feigned gestures, that he had many things which he was desirous to communicate, asking me whether I was a christian; to which I answered in the affirmative: he said, that he was of the same religion, and wished to be alone with me, because he had something to tell me, which others must not hear; but I replied, that in another life people cannot be alone, as men suppose themselves to be in the world, and that several spirits were present; but he came nearer and took his station behind me towards the back part of the head; I immediately perceived that he was an assassin; and when he was in that station, I felt as it were a stroke through the heart, and soon after in the brain, such as would easily have killed a man; but being protected by the Lord I feared nothing; what art he made use of I do not know: but supposing that I was dead, he said to some other spirits who were present, that he was just come from a man whom he had murdered in this manner, by giving him a mortal wound from behind, saying that he had the art of striking so dexterously, that a man could not be aware of it before he fell down dead, and that none would imagine but that he was innocent; hence it was given me to know, that he was lately deceased, and had been an assassin in the natural world. The punishment of such is dreadful; after they have suffered infernal torments for a succession of ages, they at length acquire a shocking and most monstrous countenance or face, so that it is not a face, but a sort of coarse and ghastly substance: thus they put off all that is human, till every one who sees them shudders at the sight; wherefore they wander about like wild beasts in covert places.

12. A certain one came to me from an infernal chamber towards the left, and entered into discourse with me; it was given me to perceive that he was a villain: the wickedness he had been guilty of in the world was discovered in the following manner; he was let down into the lower earth, in a direction a little forwards towards the left, to a considerable depth, and there he began to dig a hole in the ground, like a grave for the interring of a corpse; hence a suspicion arose that he had committed some act of murder during his life in the body: immediately there appeared a bier covered with black cloth, and presently one rising from the bier came to me, and in an affecting tone informed me that he was dead, and that he was of opinion he had been poisoned by that person, and

that this opinion possessed him just at the hour of death, but that still he was ignorant whether or no his suspicion was well-grounded : the wicked spirit, on hearing this, confessed that he was guilty of the murder: after-confession followed punishment; he was twice rolled in the dirty hole which he had dug, and made as black as an Egyptian mummy, both as to his face and body, and thus he was carried up aloft, and presented to the view of spirits and angels, whilst this cry was uttered, "Behold, what a devil!" he became also cold, and in this state he was remitted amongst the cold infernals, and cast into hell.

13. Beneath the back parts [sub natibus] there is a dreadful hell, where the inhabitants seem to strike each other with knives, aiming the knives at the breasts of each other like furies, but at the instant of giving the stroke the knife is always taken away from them: these are such as bore so violent hatred against others, that they were always burning with a desire to murder them with all cruelty, whence they had contracted so terrible a nature. This hell was opened to me, but only in a small degree, on account of their dreadful cruelties, to the end that I might see the nature of mortal hatred.

14. There is a kind of stagnant lake towards the left in a plane with the lower parts of the body, of a large extent, being greater in length than in breadth ; about its front bank there appear to the neighboring inhabitants monsters of serpents, such as frequent stagnant lakes, breathing a pestilent exhalation: on the left bank, at a further distance, there appear those who eat human flesh, and devour each other, with their teeth sticking in each other's shoulders : towards the left, at a still further distance, there appear great fishes and large sea-monsters, which devour men and then vomit them up again : at the furthest distance or on the opposite bank, there appear most deformed faces, particularly of old women, so monstrous that it is impossible to describe them, running to and fro like mad persons : on the right bank there are those who endeavored to kill each other with cruel instruments ; their instruments are various, according to the terrible animosities of their hearts: in the midst of the lake there is a continual blackness as of a bog, or morass. Sometimes I have seen spirits brought to this lake, and have been surprised at it, but I was informed by some who came from thence, that those spirits were such as had indulged mortal hatred against their neighbor, their hatred bursting out as often as occasion offered, and that in this they perceived their greatest enjoyment; nor was anything more delightful to them, than to accuse their neighbor of crimes, to bring upon him the penalties of the law, and even to take away his life, if they had not been deterred by the fear of punishment. Into such things are men's dispositions to hatred and cruelty changed after the life of the body ; their phantasies, which originate therein, have all the vividness of reality.

15. They who during the bodily life have practised robbery, and they who have been pirates, above all other liquors are delighted with fetid and stinking urine, and also seem to themselves to have their habitations in the midst of such liquors, and likewise in stagnant lakes of a disagreeable stench. A certain robber, as he approached towards me, gnashed with his teeth; the noise as of the gnashing of teeth was as plainly heard as if it had proceeded from a man, which is surprising, since spirits have not teeth like men: he confessed that he would much rather live in filthy urinous places, than amidst the clearest and most limpid waters, and that the smell of urine was his chief delight; he said that he

was particularly pleased to pass his time amidst tubs of urine, and there to have his abode.

16. There are spirits who present outwardly a fair countenance, and upright life, so that none would suspect but they were upright; they study by every method to put on such an appearance, for the sake of being advanced to honors, and of enriching themselves without the loss of reputation; wherefore what they do they do covertly, and use others as their instruments, obtaining for themselves by deceitful artifices the property of their neighbors, without any concern for the distress of the families whom they hereby reduce to indigence; they themselves would in their own persons be agents in the villany without any remorse of conscience, if they could only escape public notice; nevertheless they are equally guilty as if they themselves were agents: these are secret robbers, and the kind of hatred peculiar to them is joined with haughtiness, greediness of gain, unmercifulness, and deceit. Such in another life are desirous to be deemed guiltless, insisting that they have done no evil, because it was not discovered; and in order to clear themselves from every charge of guilt, they strip off their clothes, and show themselves naked, testifying thus their innocence: during their examination, it is very perceivable, by all their expressions, and by each particular idea of their thoughts, what sort of spirits they are, though this is unknown to them. Such in another life, without any regard to conscience, are desirous to murder whatever companions they meet with: they carry with them moreover in their hands an axe and a hammer, and seem to have another spirit with them whom they strike as he stoops downwards, but they are cautious of shedding blood, because they are fearful of death; nor is it in their power to cast those instruments out of their hands, which yet they attempt to do with all their might, to prevent the savageness of their minds being apparent to spirits and angels: they are in a middle distance beneath the feet in front.

17. There is a kind of hatred, which impels those that are subject to it, to delight in doing injuries to their neighbor, and in annoying every one, and the more mischief they can do, the more they are pleased: such for the most part are of the lowest class of the vulgar, yet there are some also who are not of the vulgar, who still are like these in their inward disposition, but outwardly are better behaved, owing to the civility of their education, and the apprehension they are under of legal punishment: these after death appear naked as to the upper part of the body, with dishevelled hair; they rush one upon another, seizing each other fast by the shoulders, with painful annoyance; they leap over each other's heads, and return quick again to the assault, and beat each other grievously: they who were better behaved, of whom we were speaking, act in like manner, but they first salute each other, and then go round to make their assault behind, striking with their fists; but when they see each other in front, they again salute, and again go round to make their assault behind; thus they save appearances. They appear to the left in a middle altitude, at a small distance.

18. Whatever a man has done, in the life of the body, returns successively in another life, yea, whatever he has thought; when feelings of enmity, hatred, and deceit return, the persons also are presented, and that in an instant, against whom he has indulged them, and whose hurt he has clandestinely purposed: this is the real case in another life, concerning which presence, by the Divine Mercy of the Lord, more will be said hereafter: the thoughts also which he has

had against the objects of his hatred appear manifestly, for in another life there is given a perception of all thought; hence comes the lamentable states of such, because hidden feelings of hatred then burst out openly. With the wicked, all their evil deeds and thoughts thus return to the life; but with the good, it is not so, all their states of goodness, of friendship, and of love, return with the highest delight and happiness.—A. C. 814-823.

**OF THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES
IN ADULTERIES AND LASCIVIOUSNESS; ALSO, OF THE HELLS
OF THE DECEITFUL, AND OF WITCHES.**

1. Under the heel of the right foot is the hell where they inhabit who have taken delight in cruelty, and at the same time in adulteries, and have perceived therein the greatest satisfaction of their lives. It is surprising that they who have been cruel, during their life in the body, have also been adulterers above all others. They who are such have their abode in that hell, where they exercise cruelties by the most wicked contrivances; they form to themselves by their phantasies a kind of vessels, and instruments, like pestles and mortars, such as are used to bruise herbs, with which they bruise and torture whomsoever they can; they make also a kind of broad axes such as are used by executioners, and also a sort of awl, or auger, with which they cruelly torment each other, not to mention several other direful practices. In that hell are some of the Jews, who formerly treated the Gentiles in so barbarous a manner; and at this day that hell increases, owing its increase particularly to those who are of the christian world so called, and who have had their chief delight in adulteries, these for the most part being also cruel. Sometimes their delight is changed into the stench of human faeces, which on the opening of this hell, exhales very plentifully; it has been perceived in the world of spirits, and instantly it brings on a swooning sickness, as I have experienced: that faecal stench by turns prevails and ceases in this hell; for it is their delight arising from adulteries, which is changed into such a stench. In process of time, when they have passed an appointed period in such things, they are left solitary, and sit in torment, and become like deformed skeletons, yet still they continue to live.

2. In the plane of the soles of the feet at some distance forward, there is a hell, which is called Gehenna, inhabited by immodest women, who have placed their whole delight in adulteries, and have considered adulteries not only as being lawful, but also as being reputable, and have inveigled the guiltless and innocent to such practices under various assumed appearances of character and credit. There is seen in that hell a kind of fiery appearance, such as is often seen shining in the air from a great fire; it is attended also with a heat, which it was given to me to feel by the warmth thence communicated to my face; there is likewise a stench thence exhaling, like what arises from burnt bones and hair. This hell is sometimes changed into dreadful serpents, which bite the inhabitants; at which times, they desire death, but cannot die. Some of the women being freed from their confinement therein, and coming to me, said, that there is heat in their habitation, and that when it is permitted them to approach towards any society of good spirits, their heat is changed into intense cold, and at such

times they experience in themselves an alternation of fire and cold, passing from one extreme to the other, whereby they are miserably tortured. Nevertheless they have their intervals, within which they are in the excitement of their fiery lust; but their states are changed, in the manner described.

3. There have been some of each sex, from that part of the world called Christendom, who during their life in the body, have thought adulteries not only lawful, but likewise holy, and have thus considered what they have impiously termed common or promiscuous marriages under an appearance of holiness. I observed that such were sent to Gehenna, but when they came thither, a change took place; the fiery appearance of Gehenna, which is of a reddish cast, on their arrival became whitish, and it was perceived that they could not agree together; wherefore that wicked band was separated thence, and conveyed to a quarter behind, it was said, to another world, where they were to be immersed in stagnant lakes, and thence conveyed to a new Gehenna appointed for them. There was heard in Gehenna a kind of hissing, which cannot be described, but the hissing murmur of Gehenna was more thick than that of these spirits, who have defiled holiness by adulteries.

4. They who ensnare by pretending a regard for conjugal love, and for love towards children, behaving themselves in such a manner, that a husband has no suspicion but they are chaste, innocent, and friendly guests; and who, under such and various other appearances, commit adultery with greater security; these are in a hell beneath the back-parts [sub natibus], in the most filthy ordure, and are vastated to such a degree as to become like mere bones, because they rank with the treacherous. Such do not even know what conscience is; I have conversed with them, and they are surprised that any one should have conscience, and should say that adulteries are contrary to conscience: but it was told them, that it is as impossible for such adulterers void of conscience to come into heaven, as for a fish to live in air, or a bird in ether, because on the instant of their approach thereto, they feel as it were a suffocation, and their adulterous delight is changed into a most offensive stench: and further that they must needs be thrust down into hell, and become finally like bony substances, with little life in them, because they have acquired to themselves a life so wicked, that, when they lose it, there remains so very little of life truly human.

5. They who desire nothing more than to deflower virgins, or who find their greatest delight in the spoils of virginity, without any end regarding marriage or issue, and who, when they have obtained those spoils, forsake the objects of their lusts, conceive aversion towards them, and leave them to prostitution; all such suffer the most grievous punishment in another life, inasmuch as their life in this world has been contrary to all order, natural, spiritual, and celestial, and not only contrary to conjugal love, which in heaven is accounted most holy, but also contrary to innocence, which they wound and kill, by engaging innocent virgins in a life of prostitution, who might be initiated into conjugal love: for it is well known that it is the first flower of love which introduces virgins to chaste conjugal love, and joins together the minds of two married persons; and whereas the sanctity of heaven is founded on conjugal love, and in innocence, and therefore the destroyers of such love are interior homicides, they must needs suffer in another life most grievous punishment. They seem to themselves to be seated on a furious horse, who throws them high aloft, so that

they fall down seemingly at the peril of their lives, such is the terror with which they are seized; afterwards they appear to themselves under the belly of a furious horse, and presently seem to themselves to enter through the back parts of the horse into his belly, and then it suddenly appears to them as if they were in the belly of a filthy strumpet, which strumpet is changed into a great dragon, and there they remain covered up in torment: this punishment returns many times within a hundred and a thousand years, until they become touched with horror at such lusts. In relation to the offspring of such, I have been informed, that they are worse than other children, inasmuch as they derive an hereditary constitution from the father partaking of his nature; wherefore children are seldom the issue of such lust, or if any be born, they do not remain long in this life.

6. They who indulge lascivious thoughts during the life of the body, and give a lascivious turn to what others discourse about, even if the subject be holy, continuing such practices even in middle and old age, when they have nothing of natural lasciviousness to plead in their excuse; such persons do not desist from such thoughts and discourse in another life; and whereas in that life their thoughts are communicated, and sometimes are turned before other spirits into obscene representations, whereby offence is given, therefore their punishment is to be laid in a horizontal position, in the presence of the spirits whom they have offended, and to be turned round like a roll with a quick motion from left to right, then transversely in another position, and so on in a third, naked or half naked, according to the quality of their lasciviousness, and thus they come to be affected with shame; then they are rolled about by their head and feet in the manner of an axis transversely; a resistance is occasioned, and at the same time a pain, for two forces are in action, one tending roundways and the other backwards, and this is attended with a painful sense of tearing asunder; when this is done, they have liberty given them to withdraw out of the sight of spirits, and then a sense of shame is instilled into them; nevertheless they are not still without their temptations to continue in the same evil practices, but so long as they are in a state of shame and grief, they are careful of yielding to such temptations: this punishment appeared at some distance in front.

There are also boys, youths, and young men, who by reason of the impetuosity of youthful desire, have conceived wicked and pernicious principles, viz. that wives, especially such as are young and beautiful, ought not to be the property of the husband, but of themselves and their like; the husband remaining only as the head of the family, and the educator of the children; they are distinguished in another life by their boyish tone of voice; they are at some height backward. Such amongst them as have confirmed themselves in these principles, and in a practice conformable thereto, are miserably tormented in another life by having their joints put out and in alternately, which is effected by spirits, who have the art to excite in others a phantasy as if they were still in the body, and at the same time a sense of bodily pain; by these contortions and retortions, together with the struggles they make in opposition thereto, they are so torn asunder, that they seem to themselves as if they were cut into small pieces with exceeding great pain; and this punishment is repeated until being struck with horror at such principles of life, they desist from such thoughts.

7. Such as deceive others by artful dissimulation, making a show of friendli-

ness in the countenance and discourse, whilst they conceal inwardly the poison of treacherous enmity, and thus allure with a design to destroy, are in a hell more terrible than that of others, and indeed more terrible than the hell of murderers ; they seem to themselves to live amongst serpents, and the more pernicious their stratagems have been, so much the more dreadful, more poisonous, and more numerous the serpents appear, which encompass and torment them ; they know no other than that they are real serpents, inasmuch as they feel the like pains, and the like torments, which possibly few will believe, but still it is true : these are they who purposely or with premeditation exercise deceit, and therein experience the delight of their life. The punishments of the deceitful are various, according to the nature of the deceit of each ; in general they are not tolerated in societies, but are expelled : for whatever any spirit thinks is immediately known and perceived by neighboring spirits, consequently all deceit and the quality thereof are known and perceived ; wherefore at length such deceitful spirits sit down in solitude, being expelled from all societies, and then they appear with their faces dilated, so as to be four or five times the breadth of an ordinary face, with a broad fleshy cap on their heads of a whitish color, like images of death sitting in torment. There are others who by nature are deceitful, but not with premeditation, and not clandestinely under a feigned countenance ; these are immediately known, and their thought is manifestly perceived, and they likewise boast of themselves on this account, as wishing to appear cunning ; they have not such a hell as the former. More however will be said, by the Divine Mercy of the Lord, concerning the deceitful, in a future part of this work.

8. There are some of the female sex who have lived in the indulgence of their inclinations, regarding only themselves and the world, and making all life and the delight of life to consist in an outward decorum, in consequence whereof they have been particularly respected and esteemed in civil society. They thus by practice and habit have acquired a talent of insinuating themselves into the lusts and pleasure of others, by specious pretences and a fair outside, but yet with an intent to gain ascendancy over them ; hence their life became a life of simulation and deceit. They used to frequent churches like other people, but for no other end than to appear upright and pious ; and moreover they were without conscience, most prone to wickedness and adulteries, so far as they could escape public notice. Such in another life think as they did in this ; they know not what conscience is, and make a mock of those who speak of such a thing ; they enter into the affections of others, by a pretence of honesty, piety, compassion and innocence, which with them are means of deceiving ; and as often as external restraints are removed, they plunge into the most wicked and obscene practices. These are they who in another life become sorceresses or witches, of whom there are some who are called sirens, and who become expert in arts that are unknown in the world ; they are like sponges, imbibing all wicked artifices, and of a genius so expert that they readily practise them. The artifices unknown in the natural world, which they learn in the spiritual world, are such as these. They can speak as if they were in a different place from that they are in, so that the voice is heard as proceeding from good spirits elsewhere ; they can be as it were present with several at the same time, persuading others thus that they are as it were present every where ; they speak as several together, and in several places at the same time ; they can avert what comes by influx from good spirits,

yea even what comes from angelic spirits, and pervert it instantly by various methods in favor of themselves; they can assume another's likeness by ideas which they conceive and fashion to themselves; they can inspire every one with an affection for them, by insinuating themselves into the real state of another's affection; they can withdraw themselves suddenly out of sight, and become invisible; they can represent to the view of spirits a bright flame encompassing the head, and this to the view of several, which is an angelic token; they can feign innocence by various methods, even by representing infants whom they kiss; they also excite others, whom they hate, to murder them, because they know that they cannot die, and afterwards they accuse them as murderer, and divulge their crime: with respect to my own experience, they have stirred up in my memory whatever evils I have thought and done, and this by the most cunning contrivances; whilst I have been asleep, they have discoursed altogether as from me with others, on subjects false and obscene, so that the spirits who heard it were persuaded it was from me; not to mention many other things of a like kind: their nature is so persuasive, that nothing of doubt is perceived to be in it; and hence their ideas are not communicated like other spirits; they have eyes resembling those ascribed to serpents, seeing every way at once, and having their thoughts present every where. These witches or sirens are punished grievously, some in Gehenna; some in a kind of court amongst snakes; some by distractions and various collisions with the utmost pain and torture; in process of time they are separated from all society, and become as skeletons from head to foot.—A. C. 824-831.

CONCERNING THE HELLS OF THE COVETOUS; AND OF THE
FILTHY JERUSALEM AND ROBBERS IN THE DESERT; ALSO,
CONCERNING THE EXCREMENTITIOUS HELLS OF THOSE WHO
HAVE LIVED MERELY IN VOLUPTUOUSNESS.

9. The covetous are of all men the most sordid, and think least concerning a life after death, concerning the soul, and concerning the internal man: they do not even know what heaven is; because of all people they the least elevate the thought, but infuse and immerse it altogether in things corporeal and terrestrial; wherefore when they come into another life, they do not know for a long time that they are spirits, but suppose that they are altogether as yet in the body: the ideas of their thought, which by avarice are rendered as it were corporeal and terrestrial, are changed into direful phantasies; and what is incredible, but nevertheless true, the sordidly avaricious in another life seem to themselves to be abiding in cells, where their money is deposited, and there to be infested by mice; but howsoever they are infested they do not retire thence until they are wearied out, and thus at length they emerge from those sepulchres.

10. How filthy the phantasies are, into which the ideas of the sordidly avaricious are changed, appears from the hell in which they live, and which is at a great depth under the feet. A vapor exhales thence like the vapor which arises from swine excoriated in a ditch, and there are the habitations of the covetous; they who are admitted therein, at first appear black, and by the laying off of the hair, as is the case with swine, seem to themselves to be made white; still

However there remains thence a mark which denotes their nature and quality whithersoever they go. A certain black spirit who was not as yet conveyed down to his own hell, because he had still to stay some time in the world of spirits, was let down to those habitations; he had not indeed been covetous in the extreme, but still, during his life in the body, he had wickedly coveted the wealth of others; on his approach the avaricious inhabitants of that region fled away, saying, that he was a robber; because he was black, and thus that he would murder them; for the covetous shun such persons, being particularly fearful of losing life: at length discovering that he was not such a robber, they told him, that if he wished to become white, he might be rendered so by only shaving off the hairs which were in sight, as in the case of swine; but this he was not inclined to, and was taken up into the world of spirits.

11. The inhabitants of this hell consist in great part of Jews, who have been sordidly avaricious, whose presence also when they approach other spirits, is made sensible by a stench like that of mice. With respect to the Jews, it is permitted me to relate the following circumstances concerning their cities, and the robbers in the desert, in order to show how lamentable is their state after death, that is, the state of those who have been sordidly avaricious, and who have despised others in comparison with themselves, by reason of an innate arrogance, prompting them to suppose that themselves alone are the elect. In consequence of the phantasy which they have conceived and confirmed in themselves, during their life in the body, that they shall go to Jerusalem, and to the Holy Land, which they shall possess, not being willing to know that by the New Jerusalem is meant the Lord's kingdom in the heavens and on earth, there appears to them, when they come into another life, a city on the left of Gehenna, a little in front, to which they flock in great crowds; but this city is miry and nasty, and therefore is called the filthy Jerusalem: here they run about the streets, up to the ankles in dirt and mud, pouring out complaints and lamentations. They see the cities and the streets therein, and have a representation of such things as in open day. I myself also have at times seen the cities. There once appeared to me a certain spirit of a dusky hue coming from this filthy Jerusalem; there was opened as it were a gate; he was encompassed about with wandering stars, especially on his left hand; (wandering stars encompassing a spirit signify in the world of spirits falsities, but have a different signification when the stars are not wandering;) he approached towards me, and applied himself to my left ear above, which he touched as it were with his mouth, in order to speak with me; but he did not speak in a loud-sounding tone of voice, as others, but inwardly within himself, nevertheless in such a manner that I could hear and understand. He said that he was a Jewish Rabbi, and that he had been in that miry city for a long time; and that the streets thereof were nothing but mud and dirt; and that there was nothing to eat there but dirt: I asked him why, since he was a spirit, he wished to eat. He said that he did eat, and that when he desired to eat, nothing was offered him but mud; at which he lamented exceedingly. He asked therefore what he must do, because he could not meet with Abraham, Isaac, and Jacob. I related to him some particulars respecting them, and told him that it was in vain to seek for them, for that if they were found, they could afford no possible help; with other more curious particulars. I added, that no other ought to be sought after but the Lord alone, who is the Messiah, whom they despised

on earth, and that he rules the universal heaven and earth, and that help comes from none else. He then asked anxiously and repeatedly where the Lord was ? I said that he was to be found every where, and that he hears and knows all ; but at that instant other Jewish spirits drew him away from me.

12. There is also another city on the right of Gehenna, or between Gehenna and a lake, where the better sort of the Jews seem to themselves to inhabit ; but this city is changed to them according to their phantasies, sometimes being turned into villages, sometimes into a lake, and sometimes again into a city ; the inhabitants of that region are much afraid of robbers, and so long as they are in the city they are secure. Between the two cities there is as it were a triangular space, very dark, where are the robbers, who are Jews, but of the most abandoned sort, who cruelly torture whomsoever they meet ; these robbers the Jews out of fear call the Lord, and the desert where they live they call the land. As a security from the robbers, when they enter into this city on the right, there is in an angular extremity a good spirit, who receives those that enter, before whom, as they arrive, they bow themselves towards the earth, and are admitted under his feet, which is the ceremony of admission into this city. A certain spirit came to me on a sudden ; I asked, whence he came ? he said, that he was making his escape from the robbers, whom he was afraid of, because they kill, slaughter, burn, and boil men, inquiring where he might be safe : I asked whence he was, and from what land ? He durst give me no other answer, by reason of his fear, than that the land is the Lord's ; for they call the desert the land, and the robbers the Lord. Afterwards came the robbers ; they were exceeding black to look upon, and spoke in a deep tone of voice like giants, and what is surprising, when they approach, they strike terror and sensible horror. I asked who they were ? They said, that they were in quest of plunder. I asked what they meant to do with plunder ? Did not they know that they were spirits, and that therefore they could neither seize upon nor amass plunder, and that such ideas were the phantasies of their evils ? They replied, that they were in the desert in quest of plunder, and that they tortured whomsoever they met. At length they acknowledged, when they were with me, that they were spirits, but still they could not be prevailed upon to believe that they were out of the body. They who thus wander about are Jews, who threaten to kill, slaughter, burn and boil whomsoever they meet, even though they be Jews and their friends : hence it was discoverable what is their temper and disposition, although in the world they durst not make it publicly known.

13. Not far from the filthy Jerusalem there is also another city, which is called the Judgment of Gehenna. In this city are those, who claim heaven to themselves by virtue of their own righteousness, and who condemn others that do not live according to their phantasies. Between this city and Gehenna there appears as it were a bridge, sufficiently beautiful, of a pale or greyish color ; at this bridge is placed a black spirit, whom they fear, and who prevents their passing over, for on the other side of the bridge appears Gehenna.

14. They who in the life of the body have made voluptuous pleasures their end, and have loved only to indulge their natural propensities, and to live in luxury and festivity, caring only for themselves and the world, without any regard to things divine, and void of faith and charity, these after death are at first introduced into a life similar to what they have lived in the world. There is a place in

front towards the left, at a considerable depth, where all is pleasure, sport, dancing, feasting, and light conversation: to this place such spirits are conveyed, and then they know no other but that they are still in the world. But after a short time the scene is changed, for then they are carried down to the hell which is beneath the back-parts, and which is merely excrementitious: for such pleasure, which is merely corporeal, is in another life changed into what is excrementitious; I have there seen them carrying dung and lamenting.

15. Such of the female sex, as from a low and mean condition have become rich, and from the haughtiness thence have given themselves up entirely to pleasures, and to an idle and delicate life, lying in state beds like queens, sitting at tables and banquets, and caring for nothing else, these, when they meet in another life, have miserable quarrels amongst one another, beating, tearing, and pulling each other by the hair, and becoming like furies.

16. But it is otherwise with those who are born to the pleasures or enjoyments of life, and who from their infancy are brought up in such things, as is the case with queens, and with others of noble parentage, and likewise with the rich: these, notwithstanding the pleasures, delicacies and splendors in which they lived, are amongst the happy in another life, if so be they have lived at the same time in faith towards the Lord, and in charity towards their neighbor: for it is a false idea to think of meriting heaven by a total abdication of the enjoyments of life, of power, and of wealth; and thus by sinking into wretchedness; for the renunciation of enjoyments, of power, and of wealth, intended and signified in the Word, is to esteem them as nothing in respect to the Lord, and the life of the world as nothing in respect to heavenly life.

17. I have discoursed with spirits concerning this circumstance, that possibly few will be disposed to believe, that such and so many things exist in another life, by reason that man has no other conception concerning his life after death; but what is most general and obscure, which is none at all, in which they have confirmed themselves from this, that they do not see a soul or spirit; and that the learned, although they maintain the existence of the soul, or spirit, yet adhering to artificial expressions and terms, which rather obscure the understanding of things, yea, even extinguish it, and because they strive for themselves and the world, rarely for the common good, and for heaven, believe still less than sensual men. The spirits with whom I conversed, were much surprised that this should be the case with man, when yet he is well aware that in nature, and in every kingdom of nature, there exist so many wonderful varieties of things whereof he is ignorant; as for instance, in the internal structure of the human ear alone, the stupendous and hidden particulars whereof would fill a volume to recount them; yet every one gives credit to the existence of such things; whereas if anything be said concerning the spiritual world, from which all and everything in the kingdoms of nature derive existence, scarce any one believes it, by reason, as was said, of a pre-conceived and confirmed opinion, that it is nothing because it is unseen.

CONCERNING OTHER HELLS DISTINCT FROM THE FOREGOING.

1. They who are deceitful, and think to secure everything to themselves by deceitful contrivances, and have confirmed themselves in such habits, during the life of the body, by being successful herein; these seem to themselves to dwell in a kind of a very large tun, towards the left, which is called the infernal tun, over which there is a covering, and on the outside is a small globe on a pyramidal base, which they suppose to be the universe, under their inspection and government: it appears to them just as if it were so. Such amongst them as have treacherously persecuted the innocent, dwell therein for ages; I was informed that some had remained there already during twenty ages: when they are let out, they have such a phantasy, that they imagine the universe to be a kind of globe, which they walk round about, and trample under foot, believing themselves to be the gods of the universe. They have sometimes been seen by me, and I have spoken with them concerning their phantasy, but having acquired such a nature during their abode in the world, they could not be withdrawn from it. I perceived also, at times, with what dexterous subtlety they could pervert the thoughts, and bend them in an instant in another direction, and substitute others in their place, so that it could scarce be known that they were agents in the matter, and this in such a sort as would surpass all belief; and because they are such, these spirits are never admitted to me, for they infuse their poison so clandestinely and privately, that it is impossible to perceive it.

2. There is also to the left another tun, as it appears to them, in which are certain spirits, who in the life of the body supposed, when they did evil, that they were doing good, and vice versa, consequently who made good to consist in evil. These continue for a time, and are then deprived of rationality; and when this is the case, they are as it were in a dream, and whatsoever they then do is not imputed to them; but still they seem to themselves to be awake; their rationality being returned to them, they are restored to themselves, and become as other spirits.

3. In front towards the left there is a kind of chamber where there is no light, but gross darkness, and on that account it is called the obscure chamber; in this place are those who have coveted the possessions of others, having their minds continually intent thereon, and who have also seized upon such possessions without regard to conscience, as often as they could by any specious pretence. Some of these, during their life in the body, lived in no small dignity and honor, but their chief skill and prudence consisted in deceit and ensnaring. In that chamber they consult amongst themselves, as they used to do in the body, how they may deceive and defraud others: the darkness there they call their delight. The form or figure was shown me, and I saw it as in broad day, to which they who dwell there, and who have dealt fraudulently, are at length reduced: viz: that their countenances are worse than the dead, being of a livid color, like that of dead corpses, with horrible wrinkles, this they acquire by continuing always in the tortures of anxiety.

4. There was a phalanx of spirits rising from the side of Gehenna to a considerable height in front, by whose sphere it was perceived that they had no regard for the Lord, and despised all divine worship; the nature and quality of

spirits may be perceived by their spheres alone on their first approach. Their speech was undulatory; one of them spake scandalously against the Lord, and was therefore instantly cast down towards one side of Gehenna; from being in front they were carried aloft above the head, with intent to find some with whom they might join themselves to subdue others; but they were retarded in the way, and it was given them to understand, that unless they desisted it would be to their hurt; thus they halted. Then they came in sight; their countenances were black, and about the head they had a white bandage, whereby is signified, that they regard divine worship as a dark matter, consequently also the Word of the Lord which they consider as of no use but to keep the vulgar under the restraints of conscience: their habitation is near Gehenna, where are flying dragons not poisonous, whence this place is called the habitation of dragons; but inasmuch as they are not deceitful, their hell is not so grievous. Such spirits also ascribe all things to themselves and their own prudence, and boast that they are afraid of no one: but it was shown them that a single whisper alone, could throw them into an alarm and put them to flight; for on hearing a whisper they were so terrified, that they thought all hell was rising up to fetch them away, and from heroes, they suddenly became as women.

5. They who in the life of the body have fancied themselves to be saints, are in the lower earth before the left foot, where they appear to themselves at times to have a shining countenance, owing to their ideas of their own sanctity; but at length it comes to pass, that they are seized with the greatest desire of ascending into heaven, which they suppose to be on high; their desire is increased, and is changed more and more into anxiety, which grows upon them immensely, until they acknowledge that they are not holy: when they are taken away thence, it is given them to be sensible of their own stench, which is most offensive.

6. A certain spirit supposed that he had lived holy in the world, notwithstanding his sanctity had no other ground but that he might gain the esteem of men, and thereby merit heaven: he said that he had led a pious life, that he had given much time to prayer, thinking it sufficient that every one should be concerned about and provide for himself; he said, also, that he was a sinner, and that he was willing to suffer, even to be trodden under foot by others, which he called Christian patience, and that he was willing to be the least, in order to become the greatest in heaven. He was examined whether he had done any good to any one, or had performed works of charity, or had been desirous to do so. He said, that he knew not what was meant by works of charity, only that he had lived an holy life. This spirit, because self-preéminence was his principal aim, and he accounted others vile in comparison with himself, and particularly because he thought himself holy, appeared in a bright human form down to the loins, but was changed first into a darkish blue color, and afterwards to a black, and inasmuch as he wished to bear rule over others, and despised others in comparison with himself, he became blacker than others. Concerning those who wish to be greatest in heaven, see above.

7. I was conducted through some mansions of the first heaven, whence it was given me to see at a distance a kind of large sea swelling with mighty waves to an unbounded limit; and it was told me, that they who wish to be great in the world, and also are solicitous only to procure glory, without regard to the

means of procuring it, whether they be right or wrong, have such phantasies, and see such a sea, under the continual apprehensions of being drowned in it.

8. The phantasies which have prevailed during the life of the body, are changed in another life into others, which yet correspond with them; as for example: with those who have been violent and unmerciful on earth, their violence and unmercifulness are changed into an incredible cruelty, and they seem to themselves to murder whatever companions they meet with, and to torment them in divers ways, with which practices they are so delighted, that it is their highest gratification to indulge therein. Such as have been bloody-minded, take pleasure in torturing spirits even to blood, for they suppose spirits to be men, and know no other, and at the sight of blood, for such is their phantasy that they see as it were blood, they are highly delighted. Avarice gives birth to such phantasies, the avaricious seem to themselves to be infested with mice, and like animals, according to the species of avarice. They who have been delighted with mere pleasures, accounting them as the ultimate end of human life, the highest good, and as it were their heaven, find their chief delight in dwelling in dunghills, where they have a perception of what is most pleasant to them; some inhabit urinous and stinking lakes, some miry places, bogs, &c.

9. There are besides divers kinds of punishment, with which the wicked are most grievously punished in another life, and into which they run, when they return to their own filthy lusts; hereby they conceive shame, terror and horror, for such practices, till at length they desist from them. The punishments are of divers kinds; in general there are punishments of laceration, punishments of discription, punishments under veils, and several others.

10. They who are addicted to revenge, and who fancy themselves greater than all others, esteeming others as nothing in respect to themselves, are punished with the punishment of laceration, which is thus: they are bedaubed all over the body and face with filth, so that there are scarce left any traces of a human figure; the face becomes like a round broad cake; the arms appear like coarse patched garments, and being stretched out they are set in rotation aloft, turned continually towards heaven, whilst it is proclaimed publicly what is the nature of their offence, and this is continued till they are most intimately touched with shame; thus they are compelled in a suppliant manner to beg forgiveness, and to submit to authority. Afterwards they are conveyed to a miry lake, which is near the filthy Jerusalem, and therein they are plunged and tumbled, till they are all covered with mud; and this is repeated until such lust be taken away. In this lake there are malicious women belonging to the province of the *Vesica Urinatoria*.

11. They who in the life of the body have contracted a habit of speaking one thing and thinking another, especially if, under an appearance of friendship, they have sought to obtain the wealth of others, wander about in another life, and wheresoever they come they inquire whether they may abide there, saying, that they are poor; and when they are received, they covet all that they see through the lust that is in them: as soon as their evil nature is discovered, they are punished and expelled, and sometimes are miserably racked, in different ways, according to the nature of the deceit and hypocrisy which they have contracted; some as to their whole body, some as to the feet, some as to the loins, some as to the breast, some as to the head, and some only as to the region about

the mouth; they are forced to reciprocal reverberations of a nature not to be described, consisting in violent collisions of the parts, and thereby of distractions, so that they fancy themselves torn asunder into small pieces; and to increase the pain, there is induced a resisting effort. These punishments of discription are of very various kinds, and are frequently repeated at intervals, until the sufferers are affected with fear and horror at the thought of deceiving by false speeches: every succeeding punishment operates to the removal of something. They who inflicted the punishment declared that they are so delighted with their office that they could wish it might continue even to eternity.

12. There are troops of spirits who wander about, and of whom other spirits are exceedingly afraid. They apply themselves to the lower part of the back, and torture them by quick reciprocations, which it is in no one's power to prevent, attended with noise, directing a constringent and restringent motion towards the upper parts, in the manner of a cone ending in a point above. Whosoever is let into this cone, especially if he be towards the top of it, is miserably racked as to every part of his joints. They who are let in, and are thus punished, are deceitful hypocrites.

13. I was one night awakened out of sleep, and heard spirits about me, who were desirous to ensnare me in my sleep; and presently falling asleep again, I had a dismal dream. When I awaked there suddenly presented themselves some chastising spirits, at which I was much surprised, who inflicted terrible punishment on the spirits who endeavored to ensnare me in sleep, by clothing them as it were with bodies, which were seen, and giving them corporal senses; and thus they tortured them by violent collisions of the parts in all directions, attended with pangs owing to the strugglings thereby occasioned; the chastising spirits had a desire to kill them, if they could have done it; hence their violence was extreme. They were for the most part sirens, of whom mention is made above. The punishment lasted a long while, and extended around me to several troops; and what was surprising, all who had endeavored to ensnare me were discovered, although they wished to conceal themselves. As they were sirens, they studied by every art to elude punishment, but they were not able; sometimes they wished to slip away and hide themselves in the interior parts of nature; sometimes to pretend that they were not the persons who had offended; sometimes to transfer the punishment to others by translations of ideas; sometimes they feigned themselves to be infants who would thus be tortured, sometimes to be good spirits, sometimes to be angels, with a variety of other artifices; but all to no purpose. I wondered that they were so severely punished; but it was perceived that their crime was of an enormous kind, arising from the necessity there is, that man should sleep in safety, for otherwise the human race must needs perish; and that this was the cause of so severe punishment. It was given me to perceive that the like is done about other men, whom these spirits endeavor by their artifices to assault in sleep, although man is ignorant of it; for unless it be given to converse with spirits, and to be with them by internal sense, it is impossible to hear such things, and much more to see them, when nevertheless they happen alike to all. The Lord is particularly watchful over man during sleep.

14. There are certain deceitful spirits, who, whilst they lived in the body, practised secret artifices, and some of them who, by mischievous arts, assumed

the semblance of angels with a view to deceive : such spirits in another life learn to withdraw themselves into the more subtle part of nature, and to retire from the observation of others, thinking thus to secure themselves from punishment : but these, like the rest, not only undergo the punishments of discription, according to the nature and heinousness of their deceit, but are also conglutinated, and to that degree, that the more they desire to be loosened or separated from each other, so much the closer they are tied together. This punishment is attended with more intense torture, as answering to their more concealed stratagems.

15. Some persons from habit, some from a spirit of derision, use themselves to introduce texts of Holy Scripture in common discourse, howsoever trifling and ridiculous, thinking thus to add weight and ornament to their idle jestings ; but such thoughts and sayings join themselves to their corporeal and defiled ideas, and in another life cause them much mischief, for they return, together with their profane adjuncts. Such spirits also undergo the punishment of the rack until they desist from such habits.

16. There is also a punishment of the rack, as to the thoughts, so that the interior thoughts are at war with the exterior, which is attended with interior torture.

17. The punishment of the veil is a very common one, and is in this manner. The offender seems to himself, in consequence of the phantasies whereby he is impressed, to be under a veil, stretched out to a great distance : it is as it were a cohering cloud, which is condensed according to the culprit's phantasy : under this cloud the sufferers run here and there, with a most eager desire to make their escape, and with different velocities, until they are wearied out ; this generally continues for the space of an hour, more or less, and is attended with divers degrees of torture according to the degree of their desire to extricate themselves. The punishment of the veil is inflicted on those who, although they see the truth, yet are rendered by self-love unwilling to acknowledge it, and are angry to think that it is truth. Some spirits have such anxiety and terror under the veil, that they despair of ever being set at liberty, as I was informed by one who had been let out.

18. There is also another kind of veil, wherein the offender is wrapped up as in a sheet, so that he seems to himself to be bound as to his hands, feet, and body, and at the same time is impressed with a strong desire to extricate himself : this he imagines may be easily effected, inasmuch as he is only wrapped up with a single fold ; but when he attempts to undo it, the more he unfolds of it, the longer it grows ; until he is driven at last to despair.

19. What has been said may suffice concerning the hells and the punishments inflicted therein. Infernal torments are not, as some suppose, stings of conscience, for they who are in hell have no conscience, and consequently cannot be tormented as to conscience. Such as have had conscience are amongst the blessed.

20. It is to be observed, that no one suffers any punishment and torment in another life on account of hereditary evils, but for the actual evils which he himself has committed.

21. Whenthewicked are punished, there are always angels present to regulate the punishment, and to alleviate the pains of the sufferers as much as may

be: but they cannot remove them entirely, because such is the equilibrium of all things in another life, that evil punishes itself, and unless it were removed by punishments, the evil spirits must needs be kept in some hell to eternity, otherwise they would infest the societies of the good, and do violence to the order appointed by the Lord, on which the safety of the universe depends.*

22. Some have conceived an idea, that the devil ought not to be discoursed with, but that he should be shunned and avoided; such however are instructed, that it would do no injury to those whom the Lord defends, even if they were encompassed about with all the powers of hell both within and without, as has been given me to know, by various and astonishing experience, so that at length I had no fears of conversing even with the very worst of the infernal crew; and this was granted me that I might learn the nature and qualities of such spirits. When some have wondered that I would discourse with such wicked ones, it was given me to declare, not only that such converse is attended with no hurt to myself, but also that those are devils in another life, who were once men, and who, during their life in the world, lived in hatred, revenge, and adultery, some of whom were at that time held in superior respect and esteem; yea, that there are some amongst them whom I knew in the body; and that the devil signifies nothing else but such an infernal crew: and further, that men, during their life in the body, have attendant on them at least two spirits from hell, and also two angels from heaven, and that with wicked men the infernal spirits bear rule, but with the good, they are subdued and forced to serve; consequently that it is a false notion to suppose that any devils have existed from the beginning of creation, except what were once men. On hearing this account they were much amazed, and confessed that they had entertained a different opinion of the devil and his crew.

23. In so large a kingdom, where all the souls of men since the beginning of creation flock together, and where nearly a million come weekly from this earth, each having his particular temper and nature different from others, and where there is given a general communication of the ideas of each, and yet where all things both in general and in particular are to be reduced to order, and this continually; there must needs exist indefinite things which have never entered into the idea of man; and whereas scarce any person has heretofore conceived any idea, either concerning heaven or hell, but a very obscure and simple one; it must needs be also, that what has been said above will appear strange and wonderful, owing especially to this, that spirits are generally supposed void of any sense, when yet they enjoy more exquisite senses than men; nay, evil spirits, by artifices unknown in the world, have the power of inducting on other spirits a sense almost like what is corporeal, which is much more gross.

* It is not to be supposed from this passage, that the evil spirits are ever so vastated by punishments, as to change their evil nature, and become qualified for admission into the heavenly societies, for this idea is contradicted by the author's testimony in numberless other parts of his theological writings; but the proper conclusion from the passage appears to be this, that by punishments evil is so far restrained, that the evil spirits may occasionally be permitted to leave their hells, without offering any molestation to good spirits, and thereby disturbing the order of heaven.—Tr.

OF WHOM HELL CONSISTS.

1. Hell consists of spirits, who, while they were men in the world, denied a God, acknowledged nature, lived contrary to divine order, loved evils and falses, although not so much before the world because of appearance, and who, hence, were either insane with regard to truths, or despised them, or denied them, if not with the mouth, still in heart: of those, who have been such from the creation of the world, hell consists. All these are there called either devils or satans; devils with whom the love of self was predominant, satans, with whom the love of the world was predominant. The hell where devils are, in the Word is understood by the Devil, and the hell where satans are is there understood by Satan. The Lord, also, has so joined the devils together, that they are as one, in like manner the satans; hence it is, that the hells are called the Devil and Satan in the singular. Hell does not consist of spirits immediately created, neither does heaven [consist] of angels immediately created, but hell [consists] of men born in the world, who were made devils or satans by themselves, and heaven in like manner [consists] of men born in the world, who were made angels by the Lord. All men are spirits as to the interiors which are of their minds, clothed in the world with a material body, which stands under the nod of the thought of the spirit, and under the arbitration of his affection; for the mind, which is spirit, acts, and the body, which is matter, is acted upon: and every spirit, after the rejection of the material body, is a man, in a form similar to what he had when a man in the world. From these considerations it is evident of whom hell consists.

2. The hell where are those who are called devils, is the love of self; and the hell where are those who are called satans, is the love of the world. [The reason] that the diabolical hell is the love of self, is, because that love is opposite to celestial love, which is love to the Lord; and [the reason] that the satanical hell is love of the world, is, because this love is opposite to spiritual love, which is love towards the neighbor. Now, whereas the two loves of hell are opposite to the two loves of heaven, therefore hell and the heavens are in opposition to each other; for all who are in the heavens have respect to the Lord and to the neighbor, but all who are in the hells have respect to themselves and the world; all who are in the heavens love the Lord and love the neighbor, but all who are in the hells love themselves and the world, and hence hold the Lord and the neighbor in hatred: all who are in the heavens think [what is] true and will [what is] good, because [they think and will] from the Lord; but all who are in the hells think [what is] false and will [what is] evil, because [they think and will] from themselves. From this cause it is, that all who are in the hells appear averted, with the face backwards from the Lord, and likewise inverted, with the feet upwards and the head downwards; this appearance is from their loves, in that they are opposite to the loves of heaven. Inasmuch as hell is self-love, it is, also, fire, for all love corresponds to fire, and in the spiritual world is presented visible as fire afar off, although it is not fire, but love; hence, the hells inwardly appear as on fire, and outwardly as ejections of fire in smoke, from furnaces or from burning substances, and sometimes, also, the devils them-

selves appear as charcoal fires ; the heat [derived] to them from that fire is as an effervescence from impure dregs, which [effervescence] is concupiscence ; and the light [derived] to them from that fire is only an appearance of light [derived] from phantasies, and from confirmations of evils by falses ; nevertheless it is not light, for whensoever the light of heaven flows in it becomes to them thick darkness, and when the heat of heaven flows in it becomes to them cold ; still, however, they see from their own light, and live from their own heat, but they see as owls, birds of night, and bats, whose eyes are blind to the light of heaven : and they live as half dead ; the living principle [appertaining] to them is only from the ability to think, to will, to speak, to do, and hence to see, to hear, to taste, to smell, and to feel ; which living principle is only a faculty springing from the life which is God, acting from without into them, according to order, and continually pressing [them] to order, from which faculty it is that they live to eternity ; and the dead principle [appertaining] to them is from the evils and falses springing from their loves ; hence it is, that their life, viewed from their loves, is not life, but death, wherefore hell, in the Word, is called death, and its inhabitants are called dead.

CONTENTS OF FUTURE EXTRAS.

On the Last Judgment, as taught in the Doctrines of the New Church.

Reasons for adopting the Doctrines of the New Church. By the Editor.

Swedenborg's Hieroglyphical Key.

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Canons of New Church Theology.

Translations from the Adversaria.

Documents concerning Swedenborg.

Letters of Dr. Tafel.

De Guay's Letters to a Man of the World.

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As some of our subscribers have expressed a regret that the publication of the Diary should have been commenced in connexion with the Library, we beg leave to say, that this plan was adopted with a view to the convenience of the *great majority* of our patrons, who are members of the New Church, and desirous of possessing this work as it appears. It is probable that there are others who would prefer the omission of the Diary in the Library series. We are desirous of accommodating both classes, and with a view to this, have determined to give to every one the option of receiving the Diary on the score of his subscription or not. If he prefers to take only the Memorabilia and the collateral Tracts forming the Extras, he will, upon the intimation of his wish, receive 16 Nos. of these only on the ground of his subscription. This will leave no break in the paging when the volume is bound, though there will be a slight interruption in the numbering on the outside covers. But this, of course, will be of no account, provided the body of the work is furnished complete. In like manner the Diary may be subscribed for independent of the Memorabilia.

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JOHN ALLEN.

The subject of the next Number will be
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